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with a lever long enough and a fulcrum strong enough
the world can be moved

30 YEARS SINCE



THE BOMB

Socialist Party of Canada

P.O. Box 4280, Stn. A, Victoria B.C. V8X3X8

OBJECT

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES

The Socialist Party of Canada holds:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., lands, factories, railways, etc.), by the capitalist or master class, and the consequent enslavement of the working class, by whom labor alone wealth is produced.
2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle, between those who possess but do not produce and those who produce but do not possess.
3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. That this emancipation must be the work of the working class itself.
6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and the overthrow of plutocratic privilege.
7. That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interests of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. THE SOCIALIST PARTY OF CANADA, therefore, enters the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and calls upon all members of the working class of this country to support those principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

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The victims of the present social system cannot change it until they first understand it. On the right is a group of principles - a capsule analysis of socialism, and what may be done to change it.

Broader's type on the island

Unsettled as it is, it is wrong, but have to. Better fixed systems. **STANLEY LEE**, 50, is got in the wrong way, mostly when he suggests that a fall in the price of gold may help keep prices down. Surely, when prices are artificially suppressed in spite of gold, a fall in the price of gold would tend to increase prices. I.e., our gold will exchange for the same amount of all other commodities.

The 1988 (and not 1989) the American Gold dollar equaled 100 oz of gold. The American \$ (paper) will also take a value of 100 of a gold oz. After 10 consecutive paper years, (at a given 1988) equaled 1 oz of gold per week, then the new paper would be 10 dollars.

Progressively, as this 1.00 of gold was washed to paper value, 0.1000, on each one of these and reduced from 1.00 to 0.70 of a gram of gold. Later growth was close to 500 per cent. And as it did over 100 dollar value and almost to \$200 worth, very a case the 0.1000 species 1.000 of a gold, or - 1.0000 of that it was in with 1000

There is a lot of work to do in this area. The first step is to identify the key areas of research that need to be done. This will involve a lot of consultation with experts in the field and a thorough review of the existing literature. Once the key areas have been identified, the next step is to develop a research plan that outlines the objectives, methods, and timeline of the research. This plan will then be used to secure funding and recruit researchers to work on the project.

[illegible]C.2. *Byers - Socialist Party of Australia*

As stated in Volume 1, No. 1, 1975, p. 1, the author refers to 'new laws' under discussion. Nothing concrete described in the relevant sections of conversations, in my opinion, conveys a strong impression — something understanding. The article 'Law and Security' in the Journal of Public Law, 1974 express the author's position.

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[illegible]

...to the subject as a full article. The rest of the SS article emphasized different types of laws under negotiation and also pointed out that the present position of law would be eliminated in a free society where a distinct class was not holding over a subordinate class, and where private property in the name of life has disappeared.

The intent of my short paragraph was to show that our disunited society would be organized, and to place the blame of the workers' problems - lack of freedom, no capitalization, etc. on the boss. Also to counter the myth that present administrative institutions were flawless.

Further editorial by Samuel Leighton

By 1962, after the following clarification of my criticism, which of course was made with goodwill and referred only to the one sentence in the 1957-58 book which alluded to "new laws" under socialism, as the law of value:

I take the position that there will be no law
any more.

locking under evaluation will of course produce the ~~the~~ ~~same~~ regulations, and gate lines. If I draw a complete distinction between evaluation and its formulated gate lines for turns be

Source: U.S. & International Country and the Economic
Development Bank, U.S. & International Country and the Economic

by Alexander Schilling

documentary has provided a behind the scenes look at the repression required that is carried out by the Bolivian party bosses and provided deep insight into the repressive industrial sector. The film has such documentary substance citing thousands of small incidents that together present a picture of brutal, terrifying and exploitation of the working masses. A chapter on arrests shows there is nothing as other examples of people protesting accepting treatment. Beyond the one arrested was tortured or killed the amazing thing is that almost all the people were quietly arrested without a fight or struggle from witnesses. The story ends with an unexpected outcome in 1987 and that it turned to blood. He admitted with pleasure. This was not a mass movement of workers.

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behavior and social conduct, and the meaning and implications of that. This is not a question in semantics because there are principles of social implications involved.

It puts the same way as to draw a distinction between "leading" under capitalism and "disgraceful" under socialism, and the "State" and "Government" under capitalism and "bureaucratic" under socialism, as there should be a distinction between "free" under capitalism and "free", "regulations", and "guile free" under socialism.

The very concept and meaning of the term "law" implies an authority and government over people, and punishment and penalties imposed upon people should these "laws" be breached. If you have "laws" for laws & judicial system and with it the social structure of authority, judges, juries, and so forth.

We always state that under socialism you will have the "abolition of man", and in a mind this means exactly what it says. "Man" in the other hand refers to private property, religion, politics, and government. The very notion of the sacrifices against the material world is made possible by "Man" in the attainment of the new society which will be created under socialism.

It takes the position that the important thing was always the work of organizing and internationalizing, and for the good of society. These things will be established, rules will be formulated, and those that do not observe and are not in an anti-social manner will be punished in the name of an education to achieve freedom.

The words "under" and "in" are used to make up that which you use the term "law" under conditions you cannot be so qualified as to determine agreement of the way conditions will operate, and therefore the term should be applied as the subject.

3. *Chlorophyll a* and *Chlorophyll b* contents were determined by the method of Arar and Collins (1997).

people not only as angry but following some
growth in our killing themselves "terrorists".

It is a Socialist revolution where everyone partici-
pated consciously and responsibly in society's
decisions people would not be not be controlled
by a controlling few but the masses and
vice.

The author seems to vary her conclusions about the nature of market society; not least the evidence of the theory that it shows that the market society is really just a group of people that have access to the means of production. The evidence of production were used on a cheap source of labor by which the firm concentrates the investments for a capitalistic economy. Indeed the implications suggestion of this source was limited and that the purpose of the theory of production was to be in the most advanced countries. The author also says that the theory of production is not the same as the theory of production, and that the theory of production is not the same as the theory of production. The type of theory needed was of a more advanced nature of people's production of work that was being done by many people, and it

(looking over to the hard-headed capitalist interests of the United States, Great Britain and China for the other way). And from past experience had doubts as to whether that the Arabs have fallen were not really about peace at all but, in the future, will be about peace, about negotiations to American government after the "Suez" crisis. However, not to worry that the Arabs are good enough, the U.S. is showing the world that it is prepared to hold its position "in a pretty rough and realistic way" by rattling its atomic bombs over again.

We should be charged for part of the responsibility for the continuation of this human tragedy. The tax-payers, capitalists who are living quite

comfortably and usually above from the greater part of the system. Or the 10 per cent working class who do the building, the bombing and the fighting, the rebuilding, the fighting and the dying and even though they rarely outnumber the parasites they turn out every four years to vote for a continuance of their misery? The question remains itself. The working class have been foolish and ignorant too long - for so long that there is little time left for shame or self pity. Intelligent political action will soon be necessary to prevent any more damage by this self-destructive system. The Socialist Party of Canada stands ready to aid in developing that intelligent group.

Larry Fisher

AN ANALYSIS OF CURRENT POLITICAL PARTIES

(First of four parts)

A BRIEF HISTORY OF THE LEFT: The New Democratic Party

Canada's NDP was originally the Co-operative Commonwealth Federation and was composed of elements which indicated the road to its becoming a typical labor party. It was founded in 1931, as a federation of more or less autonomous labor, farmer and so-called "socialist" groups. The first paragraph of the preamble of its Regina Manifesto of 1933 came the nearest to sounding like socialism than any other part of the document, promising "... a Co-operative Commonwealth in which the principle regulating production, distribution and exchange will be the supplying of human needs and not the making of profits". (Emphasis added). The anti-socialist part of this statement is the word "exchange".

Exchange is a part of the social system where all goods and services take the form of commodities, which means their use value is a secondary consideration. That is, they are produced primarily for sale for the profit of the minority owners of the means of life. Otherwise they are not produced, which means that overall human needs can never be considered. Exchange is an indispensable part of the economic mechanism of exploitation of the working class. Without money, the employing class could not buy labor-power, which is the source of all the unearned surplus value of profit of that class. Capitalism has evolved money as a method of exchanging ownership of its huge variety and number of commodities, of which human labor power is one. If the early CCF had been a socialist party, it could never have included exchange, which is an indispensable part of the class ownership of capitalism, in its program for an alleged new social order.

In the first chapter of this socialist outline it was reiterated that, "the essence of enslavement is that one man should be compelled to work for others and surrender to them the product of his toil. Wage-slavery, the present form of

servitude, fulfills this condition exactly as much as did chattel slavery or serfdom". Exchange relations, with its medium - money, is an indispensable condition of wage-slavery.

The early CCF (and current NDP) support for these economic and social conditions of capitalism included the prevalent superstition about money existing for the purpose of distributing goods and services to all instead of its function of realizing the profits of the ruling class. It happens during depressions, attention was turned more to money and its obvious inadequacies for social good, and crusades for monetary reform erupted. These resulted in the election of the right wing radical "Social Credit" government of Alberta. The left radical CCF was also snared by these illusions, and called for government control of finances in its Manifesto, as well as promising, if it became elected, to pay for some government spending through the issuance of credit. Canadian workers of the post 1960's have suffered a fall in real wages following huge increases in prices as a result of currency devaluation or credit spending by Liberal governments. Few of them are probably aware that this monetary pressure against wages is parallel to a policy proposed in the Regina Manifesto of 1933. At the very beginning therefore, the CCF-NDP, with its leaders and led, exposed its opportunistic basis, taking advantage of the political ignorance of the workers about the nature of capitalism, by offering them promises and ideals. It was a pretence to socialism while acknowledging all the institutions of capitalism. They called for "social ownership" by which they meant more industries to be operated by the government. Some industries had already been nationalized by the old parties, and the exploited condition of the workers in these state enterprises remained, because the master-slave relationship remained. The Manifesto assured private owners of any in-

industries which were to be considered vital to the national interest by a future CCF government and therefore to be nationalized, that.

"... we do not propose any policy of outright nationalization," said, "we recognize the need for organization ..."

meaning that the previous private owners, in their transition to owners of government bonds, or cash to invest elsewhere, were to be as rich and dominant as before. The fact that the wealth of the owning class is expropriated from the workers at the point of production, regardless of what group or institution runs the operation, was unavowed. Not only was the employing class to be allowed to keep what they had stolen from the workers, but the extraction process was to continue under a CCF government.

There was no valid reason for the workers of those days to think that government ownership, CCF style, would be any different to what had been brought in by the two old parties. Any party advocating state ownership is doing so with the acceptance of the exploitative wages, profits, profit economy of minority ownership of the means of life. The state, as an armed center of social control, is a necessary institution of this class divided society. It can represent only the dominant requirements of one class over the rest of society. The welfare of the employing class therefore permeates the social fabric. The national interest is always the concealed profit interest of the owner-rulers, and the early CCF encouraged national patriotism by the workers, who aside from personal possessions, generally own nothing but their abilities to work. In their Manifesto they spoke of "our natural resources," "our economic and political institutions" and "our economic resources," (Emphasis added) which equates with our country. In the matter of war, they spoke of "Canada," as if there was a common national interest, hiding the fact of class division, and the fact that the workers have nothing in common with the national aims of their bosses, or with the bosses of any other country.

Whether the perpetrators of the Regina Manifesto realized it or not, it was an appeal to workers to renew their blind faith in capitalism during one of that system's recurring crises. This meant the use of ideological camouflage to lead the sheep to the shearing pens. It condemned "... private profit (being the main stimulus to economic effort)," (emphasis added) indicating its acceptance of the profit motive, but disguising this with the suggestion that profit should take second place in favor of the welfare of the people. If "the people" do not know any better than to leave the profit motive in existence, with its social foundation, then profit refuses to take a back seat. Grim reality has since issued a clarion call of his dedication to the aims of business, large and small, immediately he became elected. No more imaginary back-seat role for the profit motive. These NDP preachers were only stating what was possible and logical, separating capitalist reality from the vote-

catching idealities in the Regina Manifesto. In the early years of the depression then, when the workers had produced more wealth for their masters and increased relatively less themselves than at any time in the past, the CCF proposed crests to keep them quiet, and idealistic slogans like "... armed, controlled and operated by the people," to keep them confused and loyal at the bottom of the struggle between the classes.

An old saying goes, "To reform is to destroy" and in this respect the left-wing or radical parties have done more to preserve this system than the openly capitalist parties have. The nature of the capitalist form of property society requires that it continually be altered on its surface to keep its base intact.

In the Regina Manifesto - Farmers were promised more security of land ownership) as the small ones are still being pushed) and amendments were urged to the British North America act to give "the national government ... more power to control national economic development," which translated means to give more control by Canadian capitalists over their own profit interests without interference from British capital. Now the NDP urges the same thing, but the new foreign interference is U.S. Capital.

By 1966 -- when many of its patch-up proposals had been enacted by the "conservative" Liberal and Conservative governments, the CCF came out with the Winnipeg Declaration, which continued acceptance of the profit motive and the pretence of opposition to it, by saying, "Private profit ... must be subordinated to social planning designed to achieve equality of opportunity," etc. And it complained of the still existing social evils of capitalism.

It continued to crusade for vague, liberal capitalist ideals of humanity, justice and equality by tinkering with surface effects and ignoring basic causes. Earning the name for itself, from Socialists of the time, of "Liberals in a hurry".

By 1981, with fewer new reforms to attract the workers, and with an eye on the high campaign funds offered by the big unions, the CCF entered into the formal alliance with labor, and became the New Democratic Party. In the same year, its most popular shepherd, Tommy Douglas said during a federal election campaign that "75 per cent of the platform we proposed back in 1939 has been introduced." (Weekend Magazine, Vol. 11/81). The established parties of capitalism had taken their cue, had read the instructions of the intellectuals in the Regina Manifesto. They had dispensed more maintenance sops to the wage-slaves, in the form of workmen's compensation, health insurance, pensions, unemployment insurance, etc., to keep them efficient and docile. They had put the central bank under federal government control, amended the BNA act, nationalized more key industries to keep the exploitation process up to date. And while the NDP is still a labor party, in that its membership and those who vote for it think it can do the working man more good, or less harm than the old parties can, or think that

the NDP is a Socialist party. It is more obviously just another capitalist party, seeking the plans of office for its leaders. And dangling perhaps bigger promises of reforms as election bait for the workers.

The only deviation between what the CCF leaders originally thought they could do, and what their successors have done was in their limited goal of merely spreading poverty around a bit more, that is, in ameliorating extremes. In the Manifesto they spoke of "... glaring inequalities of wealth ..." (emphasis added). And depressions "... in which the common man's normal state of insecurity and hardship is accentuated." (emphasis added). When they called for the "highest possible standard of living for the people" in their Winnipeg Declaration, they did not look beyond the wage-labor capital relationship. They entertained not the slightest thought of all society having free access to what could be abundantly produced for use. The "highest possible standard" therefore became equated in capitalist practice under NDP governments to the "normal state of insecurity". The NDP's regulated private enterprise was no different than the "unregulated private enterprise" that they criticised in their first Manifesto. And this "normal state of insecurity" for the workers is still "accentuated". That is, the subsequent implementation of most of the Manifesto's proposals by the old parties federally, and NDP governments provincially, has not eradicated the extremes. Ed Broadbent, new NDP national leader of those who do not know where to go, unintentionally confirmed this when he noted in "The Commonwealth", that "our traditional elite has become further consolidated". That is, there is more inequality in Canada than there was in 1952, and he still voices the perennial idealist's complaint that this elite is allowed to "maximize" its profits. The only redistribution of wealth has been in the opposite direction to what the CCF told the workers should happen 42 years ago, that is, the rich are richer and the poor are poorer according to figures from Statistic Canada - 1971.

When administering capitalism, of course "minimum" of "fair" profits become maximum profits, as only profits can be, limited by cyclical conditions. Conversely, though high wages have nothing to do with Socialism, wages can be, and some are minimum under NDP governments, as with other governments. Any party which undertakes to run capitalism in the interest of its victims is doomed to failure. It is like trying to re-assemble the part of a machine gun to end up with a bicycle. The system is designed to rob one class for the profit of the other. It can operate no other way. As in the case with any other anti-Socialist party of the left or right, NDP governments cannot help the workers to defend their wages against encroachments of capital. Each one of the provincial NDP governments has legislated against unions or broken strikes through legislation, including the first CCF government in Saskatchewan. Federal NDP MP's have voted with the Liberals in Ottawa also, to break strikes in

the national - capitalist interest. When the workers vote political parties into office for the purpose of running capitalism, in the belief that reforms to the wage-slave system can help them, those parties have to protect the interests of employers.

The early CCF leaders were saying, to the capitalist class and any one else who could see past the ideological smokescreen in the Regina Manifesto, that they intended to leave the economic foundation of society exactly as it was, that the Manifesto's proposals were aimed at mending the system, not ending it. It was an outline for helping to modernize capitalism during one of its crises. In the provinces where the CCF-NDP has been elected, wage-slavery has merely been under new management. Workers in state owned industries, some of them nationalized by NDP governments, strike against the "public" boss to defend their wages just as regularly as other workers do against the private owners. The struggle between those who own but don't produce and those who produce but don't own continues as usual. This pro-capitalist fraud was "engraved in stone" via the Regina Manifesto back in 1933.

Current Events

HOUSES FOR PROFIT

The house building industry has had its worst winter in 8 years, according to Central Housing and Mortgage Corp., Ottawa.

The central observation to be made about Central Mortgage of course is that as in the case of all other productive operations, it is governed by the profit priority. So it was crying about the fall in interest and other forms of unearned income or profits that come to owners of construction firms and finance capitalists. It's sole concern was the bad state of the business. No mention was made about people who are short of shelter.

A similar report on the situation in Victoria, B.C., likewise spoke of hopeful prospects of increased demand, that those who have the collateral to borrow money at high interest rates might order the building of more houses for the welfare of more profits. Anyone whose housing needs may be as great or greater but whose poverty position is worse and makes borrowing impossible received no mention in these two balance sheet type reports. The sheltering of profits comes first.

THE NDP PROTECTS PROFITS TOO

The NDP government in B.C. fosters a glowing image about helping the poor, aside from the fact that "helping the poor" does not abolish the poverty problem. Human Resources Minister Norman Levi said that about 500 working and wage-earning families are being paid a supplement by the government to bring their super low incomes up to the level of what they would get if they were on the dole.

Levi says the B.C. government has been trying to get Ottawa to do likewise, but it seems that those backward, reactionary Liberals just refuse to see the light of working class progress. However, when the pinkish spectacles are removed it is revealed that the NDP are more pro-boss than the Liberals are. No one is supposed to ask about the fortunate capitalists who pay those destitute families less than subsistence wages. A primer of business education is that keeping wages down is one excellent way of keeping profits up. So when the circle is connected it is easy to see that these welfare supplements are actually a subsidy for the profits of the entrepreneurs who are living off the unpaid part of the labor of these poor people. This is not the whole picture however. Government charity of all kinds has the long term effect of depressing wages, hopefully without reducing productive efficiency, no matter what the political stripes the state servants of the owners might be at a given time. Workers who rely on the dubious "security" of Unemployment Insurance or welfare as something to fall back on, will not agitate as much for higher wages while they are employed. The dole also keeps them alive until King capital needs their services again. Helping the poor to help the rich is not a friendly act — to the poor.

KEEP THE CASH REGISTERS HAPPY

Residents who enjoy the beauty of a local lake from their living rooms have been warned to boil their drinking water. A mobile home business has moved in and its sewage system is suspect. Capitalism is a system whose people route their fecal matter into their drinking water because recycling is so expensive. The health of cash registers is primary.

Equality At the Bottom

WOMEN'S LIB.

Several Victoria B.C. Women's Lib. organizations held a rally on the steps of the provincial legislature in May. They called the 12th of that month "Outrage Day", and demonstrated for equal pay with men, justice in matrimonial and property laws, abortion on demand and freedom for convicted and jailed abortionist Henry Morgentaler.

There is no dearth of problems to be outraged about, but the "libbers" must think there are enough other workers to take care of being outraged about the hundreds of other social problems — social effects that hit female wage-slaves as much or more than the male. And this is the area of the cause and the cure of these dissatisfactions; the class ownership of the means of life by a parasitic minority and the consequent forced labor of the rest of society.

Common ownership would not necessarily be a magic wand, making social problems mysteriously disappear, but it would give world humanity the freedom to get to work on them. This class divided rat-race not only hog ties anyone wanting to cure them, but produces new ones at a depressing rate.

What a miserable goal for women to aim for: Equality with men is slavery! As an article in the New York Times by Anne Tolstoy Porter titled, "Profit: the Great Equalizer", said, "Business is a marvelously simple world. It has just one standard: There must be a profit ... So, in this single standard world everybody (all capitalists) looks for the person (all workers) who can contribute to making a profit".

And Anne gets down to details:

"Sexism, after all, is a tremendous luxury. It means wasting more than half the brainpower available".



Perhaps there are some fields in which the owners of the earth can afford to be wasteful, but not in production, if they can help it. With competition for sales being of the intensity it is, costs must be kept low. They don't want to waste any available female labor power (mental or physical) that could be exploited for the coveted surplus value. Labor power is the source, along with materials, of all wealth, including the huge proportion that goes to the owners. Women's Lib is also good for capitalist votes by sweetening the soothing syrup of charity. The liberals have reached the Salvation Army. As an example, right below a heading in the Victoria Times, Dec. 13/76 about a \$190 million oil stock fraud (the honest love trying to rob each other too) was another titled:

"Turkey for Women". Turkey dinner for women will be offered for the first time by Salvation Army social (sic) services.."

The item goes on to say:

"There are old dears with no friends or relations and can't cook for themselves who probably wouldn't have a Christmas dinner".

A glacier moves fast compared to the progress achieved by tinkering with effects while ignoring causes. In this instance, little-old-lady-in-a-single-room derelicts can now join their male kindred who sleep down by the docks for a sample of old fashioned "we care" charity, before being turned out into the anti-social cold again. (Equality on skid row). Which helps to show that after the system has finished with the workers' lifetimes, it has little to offer except enough crumbs to keep exploitation looking visible, encouraging workers to hope it maybe will operate in their favor sometime.

There are better things the workers could be doing at the birth of May, or any other time. On the first day of that month they could be demonstrating about how much they know about capitalism, and the fact they could not be led down the garden path of reform to the wage-slave system.

The End of the Viet Nam War -

WILLIAM TO ME: VARS

Someone once talked about "thieves falling out" and when Socialists refer to the contented, relaxed people who affectionately receive rent, interest and profits in the form of large quantities of money, they mean that the capitalist class live by a form of legal robbery. Its members probably put less effort into the surplus value that flows into their hands than the illegal hoods do the mob banks, and with no risk to their persons. As sanctified robbers, the rulers of this planet have the maneuverability and freedom, as national or international groups to try to rob each other too, of one of the best handed over to them in their obedient servants. Their workers' loyalty to the system guarantees this.

Power President (of the U.S.) Lyndon Johnson amplified the cause of workers war.

"They want what we got and by God we ain't gonna let 'em have it".

"At least, and if we can help it", the rulers of the U.S. must have said. For with their loss of strategic South Vietnam, it looks as if they have lost one of the battle engines for the purpose of keeping us in the grips of South-East Asia, against the new, emerging rulers of China.

"Capitalists" fighting "Communists" again.

But what of the "victims"? (The Vietnamese state entrepreneurs will have to share the spoils with their state capitalist Chinese partners). But also, capitalism is powerfully divisive. Not even the local peasants can get along. Because a June 1970 "Victoria Times" news release stated that:

Letter to THE VICTORIA DAILY TIMES, June 8, 1970.

CHINA'S CAPITALISM

In his May 20 column titled, *Box in Socialist Ideology* - Don't you believe it, Jack Scott has stated that he, Shirley Mathias and the people of China believe that socialism exists in that country. That probably equals or surpasses the number of people who at one time believed the earth was flat.

It is generally not so strange that in human affairs excluding class division, that "believing" is a two phenomena. No doubt, there is a belief and a thing to "believe". In fact to prove a thing, requires a faith, or perhaps any of the other verbal or claims of justification and distribution. This human area of mental activity is usually reserved for knowledge, but in

Vietnamese Communists had over run a group of islands in the Gulf of Thailand after a fierce 6 day battle with Cambodian ('Communist') forces.

These islands are about 45 miles from Koh Tang Island where, the previous month the USA asserted its sovereignty over that particular trade route by blocking Cambodian troops into releasing a captured freighter. The item goes on to say:

"The area's oil potential is believed behind competing claims to the islands".

So this is just a feud between rival capitalist powers over one of the raw materials for profit making, (state or private, whichever is the best method for the goal). But what do Vietnamese and Cambodian workers think when both are told they are laying down their lives for "Communism" when the other side is "Communist" too? And what do Canadian Trotskyists, Maoists and Stalinists think about the bloody antics of those latest of "liberated peoples"?

As if to leave no doubt about the social structure involving the victorious forces, another news item in the same daily paper (June 19th) shows that the Canadian capitalist class is anxious of where some of their future \$'s will come from. It says:

"Canada is increasing aid to South Vietnam, Laos and Cambodia by \$10 million to \$16.75 million".

Now no class conscious capitalist (there is no other kind) generally speaking, is going to be caught aiding real Communism/Reactionism. The Canadian rulers figure that to have a finger in the Asian pie, they must invest in good, healthy, rehabilitated Asian wage-slaves, who will do the producing.

In the meantime, President Marcos of the Philippines has decided that his money bags will get the least profit deal by presenting a hard line to the expansionist ambitions of the mainlanders. He has been appealing for more arms aid from the West. The Vietnamese, Cambodian and Laotian conflicts are over, and the Vietnam are fighting each other. And another Asian war is being prepared. Ain't capitalism wonderful?

The equally important social-political field, questions of beliefs are in common, and invariably these generally reflect the profit interests of the ruling minority everywhere.

Most prevalent of the myth-beliefs is the one that state ownership of the means of production and distribution in socialism, a belief shared by such notables as Joe Stalin, Abbie Miller, Robert Macfie and Dave Barrett among others.

There was no noticeable interruption in Jack's article as he contradictorily mentioned the old-Vietnam war attitudes of "socialist" China. But that is exactly where China is today. In the early stages of capitalist industrialization, and if Jack read the Times of the following day, he

might have noted the front page item about the \$400 meal enjoyed by six U.S. newsmen in a gourmet restaurant, enough privileged fare monetarily to feed a poor family of five on the north side of the Chinese tracks for eight months.

Book Review

Mathias has the distinction of being a "Fellow of All Souls", and Chichele Professor of Economic History in the University of Oxford.

His book under review, appropriately enough is "The First Industrial Nation - An Economic History of Britain 1700-1914" (Published 1960).

The woolly economics of Professor Mathias

On page 432 he endeavours to debunk "... the memories ... and the myths" of the depression thirties by telling us, "In fact the national income rose by 37.3% between 1913 and 1917, and the national income per head by over 25% ... And progress was faster between 1929 and 1937, which includes the slump years, than in the 1920's".

During the thirties Sir John Boyd Orr was commissioned by the Conservative Government, to investigate the Public Health of Great Britain. He discovered and reported that more than 80 per cent of the people there (the working class) did not receive money enough to buy food enough to maintain normal health and strength. (The pitifully competitive savagery of mass unemployment allowed for nothing better). So where was the increasing income per head of the population?

As an unintentional background to the thirties, Mathias, (Chapt. 2) recounts Gregory King's (1769) calculation on the degree of poverty in England. "Over half of the total population were not able to live by their income ... While slaves - a total of 2.8 million - had this fatal labouring people, cottagers, cottagers, paupers, orphan soldiers and women." Mathias was correct when he states this was due mainly to the low productivity of feudal labor. The other and lesser cause of this poverty, seemingly unnoticed by Mathias, was that feudal lands, (whereas material wealth was produced mainly for direct useage by the lords and their lords and only incidentally for sale), was privately owned. And direct unpaid labor 2 or 3 days per week, was the price paid by the lords for existing on their lands' domain. However during the 1930's, in Great Britain (population 45 million) 80% were down presently to the same level of poverty - "the two and numerical increase of poverty over the intervening 250 years". And this long after the productivity of wage labor had been multiplied many times over that of feudal labor of 1800. A startling matching of facts indeed during those days of exorbitant building events and massive volumes of mind boggling figures. Moreover the agreed upon major cause of feudal poverty now has vanished out of sight. But the lesser cause of

And did Jack miss the piece from The Globe and Mail in the Times of Feb. 1 describing the high priced luxury eateries in China as opposed to the poor people's dives with "grubby floors, pools of beer and food scraps sticking to the tables," open 24 hours a day and located near large factories? This is socialism?

Dr. Barry M. Ripstein's book, *Capitalists and Managers in Communist China* lists 30,000 capitalists in the People's Republic of China and there is much more evidence than can be used here to prove the capitalist nature of China to anybody who wants to transcend mere believing in the political field. - J.O. Jenkins, 956 Dorwin Ave.

1888 poverty - private property - has now emerged as the major cause of modern poverty, quite unnoticed by Professor Mathias. Private property, wherein cannibal production holds total sway and where material wealth is now produced exclusively for sale and not at all for use by the producers - until a sale has been made. And where unpaid labor time and energy, the only purpose of capitalist investment and employment, again to be fully paid, and is the penalty paid by the blue overalls wage labourer (and his fellow sufferers, the white collared salary earner) for the dearest privilege of holding down a job.

This increasing centralization between growing abundance of national wealth - the poverty of a few, and crushing black poverty, the experience of the majority, is beyond the prevailing wit and training of Oxford to understand and to resolve.

Mathias goes on with seeming concern for less revealed and far away affairs by noting: "The frightening scale of the problem of poverty, revealed by Gregory King is paralleled only by the non-industrial underdeveloped countries today." However he lightly dismisses as "myths" the equally "frightening poverty" of the thirties - a time when there was an irreducible minimum of 2,000,000 (now he even 8.4 million?) "unemployed" (1). Truly it has been noted by the socialist Party of Great Britain in their pamphlet "National Materialism". "And consequently the workers they came to the present, the same scientific are their (historical studies of Oxford, Cambridge, Harvard, Harrow and Columbia universities) are obsolete. It is one thing to learn the laws of scientific thinking, it is quite another to apply them laws to social life."

Mathias gives us an example directly relating to the slave moral and scientific aspects of our "letters". Matthew Arnold (1822-88) of Oxford, explained ... that the professional half of the English middle classes - the clergymen, lawyers and doctors - had been given an education designed originally for the aristocracy, the landed men of leisure ... while ... the commercial and industrial half of the middle classes were run

receiving an inferior copy of this. ... which was dominated by the classics, theology and a tradition of Mathematics unconnected with science or a career in applied science at Oxford and Cambridge." This was increasingly the case from 1840 onwards. Arnold's views are a confirmation of Engels on this aspect of the British ruling class, several times expressed in his lengthy introduction to "Socialism" "Scientific and Utopian".

It would seem that the ruling class of Britain were determined to ignore the spectre at the feast - to frustrate the horrible warnings of Marx that "capitalism above all develops its own gravediggers". To avert forever this menace to their exclusive prosperity they seriously went about the business of creating a dithering Bertie Wooster atmosphere - "Oh we'll muddle through somehow" attitude - effete but determined withdrawal from the world wide economic, political and philosophical revolution they had so successfully begun. But this was not to be. For sure mankind creates its own environment, but even more elemental, mankind is a product of its environment. And since Britain had sparked off an industrial revolution destined to transform the entire world there was no switching it off again. If the British ruling class were unwilling or unable to hold the leadership in this field there were plenty of eager untired competitors to take over and to continue this revolution, and which if needs be, would drag them further into it. Economic respects neither nation nor religion nor politics.

Yet there is something to be learned from this reticence dealt with so coyly by Mathias: we may expect the U.S.A. or any other nation once having taken on the task of world leadership in this maddened area will listen with breathless admiration and absorb the lessons already learnt and practiced by their British peers. There is no doubt that there has been a transferring and extension of the center of economic dynamics, in the Marxist sense, from Britain to U.S.A. in direct proportion as the industrial revolution and faster rising productivity of labor passes from the former to the latter in both the relative and material terms.

This change over had been developing for more than half a century.

During the 1870-9 decade American wheat began to be more than half of Britain's wheat imports (see table page 473). This wheat was a product of high priced American labor power, and ever higher labor productivity. Yet it was able to seriously undercut home grown and harvested English corn. How early in the 20th century the scene was being repeated in the field of factory produced commodities when it was found " ... there was more than twice as much capital and horse-power per worker in American industry ... than in Britain ... One of the enquiries was productivity. The results showed that the Value added to the cost of materials by a worker in specified manufacturing industries in Britain was on average \$100. The American average was nearly \$600." (P. 425-6)

Even the importance of Value added or added value seems to have escaped the notice of our Oxford Professor. Says Marx on this critical point "This added value (created by labor only) is the only fund from which both the worker and the capitalist have to draw their respective shares - the only value to be divided into wages and profits. ... Since the capitalist and the workman have only to divide this limited value the more one gets, the less will the other get and vice versa." Page 82-3 "Value Price and Profit". But Mathias does go on to acknowledge "Wage rates had also been higher in the United States than in Britain since the seventeenth century". Again confirming Marx when he observes " ... that high priced labor may produce cheap and low priced labor may produce dear commodities ..." And posing possibly a tangle beyond the Professor's ability to unravel.

Further on the subject of Marx. According to Mathias (P.373) "Marx was translated in 1886". So what is newsworthy in that statement? "Marx" is no more or less translatable than is "Mathias". It seems so little does he know of Marx AND HIS WORKS, or is piously repelled by merely verbal contact with them, that Mathias was unable to use elementary grammar & English expression (of which he appears to be so professional in usage when dealing with other subjects), to clearly state that "Marx's Das Kapital was translated from the original German into English during 1886." Simple enough one would think, but apparently beyond our Professor. One thing however, the reader was spared the usual "interpretations" and debunking of Marx so frequently put forth as learned treatises from "professional half of the English middle class clergymen, lawyers, doctors and economists".

Mathias makes no attempt to "prove" how wrong was Marx, neither did he put words into the mouth of Marx, nor take quotations out of their context and cleverly rearrange them to the discredit of Marx, as the Communists are such specialists in doing, to the supposed eternal glory of the USSR. Maybe this is due to them (the Professors) so often being shown up as hopelessly incompetent when they step outside their cloistered cosy middle class specialties and upon the world stage as learned Marxist critics. See the "Socialist Standard and the Western Socialist" and other journals of the Companion Parties of the Socialist for evidence of this claim.

Finally a further quote from Marx "... the struggle for a rise of wages follows only in the track of previous changes ... in a word, as reactions of labor against previous actions of capital." Value Price and Profit (page 96). Socialist too is the political reaction of the class conscious proletariat against the inhuman, growing anti-social contradictions of capitalism.

C. Peter Furey
Socialist Party, Australia

(1). Famous Ramsay McDonald quote of that period

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